

Peter Keka
Kaloko-Honokōhau Oral
History Program
Interview with Kepā
Maly (& Stan Bond)
September 11, 2000
(Interview No. 1)

Peter Keka was born in 1940 at Waiki'i, Kohala, when his father was working for the ranch. Both sides of his family have multi-generational ties to lands of the Honokōhau-Kalaoa section of Kekaha, North Kona, and have had a working relationship with the fishponds of Kaloko and Honokōhau for at least three generations.

As a part of the present oral history interview program—conducted at the request of Kaloko-Honokōhau National



Peter Keka on the shore at Kaloko (KPA Photo No. 1309)

Historical Park, with funding from the Hawai'i Natural History Association—Mr. Keka participated in three interviews, including site visits to various locations within the historical park. Mr. Keka's interview conveys personal experiences in traveling the land, fishing, resource stewardship practices, and working the Kaloko and Honokōhau fishponds, dating back to the 1940s. Because of his life-long relationship with the lands and fishponds, and his personal knowledge of Hawaiian stone work, Mr. Keka has been employed in the restoration and reconstruction of the Kaloko Fishpond.

In the present and subsequent interviews Mr. Keka describes customs and practices associated with fishpond management, care, and maintenance as he learned from his kūpuna and mākua (elders), and he also describes the techniques he employs in restoring the “pā loko” (fishpond walls). One of the interesting recollections shared by Mr. Keka during the interview was that while his grandfather was teaching him about fishpond care, his grandfather told him, “You see me doing it now, you will one day come back and do the same thing we're doing now.” At the time, Mr. Keka recalled that he did not believe his grandfather, but now, he observes that working on the fishponds is something that he dreams about all the time.

During the three interviews, several historic maps (dating from the 1880s to 1960s) were referenced. When appropriate, selected locations described or visited were marked on the maps, and are in-turn identified on *Figure 1*, an annotated interview map.

As a part of the present interview program, Mr. Keka participated in three interviews. He gave his personal, verbal release of the interviews to Maly on November 1st, 2002.

(begin interview transcript):

- KM: It's just about 9:00 a.m., September 11th, 2000, and I'm here down on the shore of Kaloko with Mr. Peter Keka. We're going to be talking story about some of your early recollections of this land. How you came to know the land, and the work that you're doing here with the National Park Service. Restoring of the old sites like the loko i'a, the alaloa...I see the alahele, Māmalahoa. You folks have done beautiful work on that and the cleaning up.
- PK: Yeah the maintaining takes much of the time you know? It's good too, to replace and refurbish, but you must up keep, it's daily, just like children.
- KM: Yes, it was a way of life?
- PK: Yeah.
- KM: You have to take care, I'm sure that's even what made a fishpond work. Not one person, but a community.
- PK: No, a community yeah.
- KM: Caring for.
- KM: Mahalo, uncle, could you please share with me your full name and date of birth?
- PK: My name is Peter Keka. I was born on October 9th, 1940, on Parker Ranch, Waiki'i.
- KM: Oh! Who was your papa?
- PK: Joseph Keka.
- KM: You know I was just mauka this past weekend with Uncle Charlie Mitchell mā up at Nāpu'u.
- PK: Yeah, he's well known there. They used to work together with my dad.
- KM: That's what they said was with your papa, Joseph, maika'i. Where was papa born? Do you remember hearing?
- PK: He actually comes from Ho'okena.
- KM: 'Ae, South Kona.
- PK: South Kona. I had grandparents that were working on the ranch down there.
- KM: 'Ae, for Greenwell mā or?
- PK: Yeah.
- KM: For Greenwell. Your grandparent's, was that like Willie?
- PK: Yeah, Willie.
- KM: Okay.
- PK: And Peter.
- KM: 'Ae, Peter. Are you a namesake?
- PK: Yeah.
- KM: This is a grand-uncle like?

PK: My...great. And then we had, actually Willie was a minister. We had one down at... [thinking]

KM: Makalawena?

PK: Yeah, that old church.

KM: Makalawena or Kīholo?

PK: Makalawena yeah, and all the way down too.

KM: Oh. Part of the Kekaha churches?

PK: Yeah, Kekaha.

KM: Oh, so that was Grandpa Willie?

PK: Well, uncle Willie that's what they called him.

KM: Yes.

PK: So they had this, I don't know if you know this man, Alika? He just died but he wrote a book.

KM: Cooper?

PK: No, not Alika Cooper no, that's different.

KM: Not kama'āina. No, I didn't know.

PK: I have the book at home, "Alex, The Hawaiian." He wrote the book about that. He was raised by my grandpa. My grandpa was [pauses]...

KM: He was kama'āina, he traveled the land?

PK: From Makalawena.

KM: 'Ae, all Honokōhau?

PK: Yeah. He was like a minister.

KM: Yes, that's how it was they traveled to the various churches, yeah?

PK: Yeah, they go.

KM: Did he go mauka, up to the old Kohanaiki Church also?

PK: Kalaoa.

KM: Kalaoa?

PK: Kula. Yeah, Kohanaiki.

KM: Kalaoa Church, was it the Mauna Ziona Church?

PK: Yeah.

KM: He was there also?

PK: Yeah, Norman knows.

KM: Grandpa, about what year did Grandpa Willie pass away you think?

PK: About in the '30s.

KM: I understand that Mauna Ziona was built after Makalawena closed. The lumber from there went up.

PK: Yeah, went up.

KM: Just like the old Kohanaiki Church mauka. Where were you born?

PK: Waiki'i.

KM: You were born at Waiki'i, that's right. You folks moved?

PK: Yeah, we moved to Kalaoa. Actually we moved to Kailua right across the Hulihe'e Palace.

KM: 'Ae.

PK: You know where the Moku'aikaua is?

KM: That's right.

PK: They have a middle road just pass the church.

KM: Yes, that's right, the little road goes...

PK: Yeah, I live right on the right hand side. That was my house when I was up to about three years old. Then we moved back to Kalaoa because my dad went and worked at Hu'ehu'e Ranch.

KM: Oh.

PK: With all Haleamau, Ako them.

KM: Lindsey mā?

PK: Lindsey, yeah.

KM: Old man Thomas, Kamaki?

PK: Yeah, Kamaki.

KM: I guess Uncle Kino Kahananui must have been young boy then, young man...that time?

PK: Yeah, he was in his twenties, young.

KM: Who is your mama? Do you live now in Kalaoa or actually in Kohanaiki?

PK: No, we live in Kailua.

KM: You live in Kailua, still? Not the old house side?

PK: No.

KM: Because all built up now.

PK: I live about a quarter mile away.

KM: Where does mama live?

PK: She lives at Seaview.

KM: Oh, okay.

PK: She's got her own home.

KM: Were you folks...maybe I misunderstood. Who is mama? Where was she born and who is her family?

PK: My mom actually came from Kalaupapa.

KM: 'Ae, she was hānau Kalaupapa because the mama mā were ma'i?

PK: Yeah. She was brought out by the grandmother.

KM: Yes. What is mama's name?

PK: Lilly.

KM: Lilly Keka?

PK: Kau'iō.

KM: Kau'iō, oh.

PK: Keka.

KM: Kau'iō?

PK: Yeah, Maui that. In Maui they have lot of Kau'iō 'ohana, and Lāna'i.

KM: 'Ae. That's where I grew up and one of my classmates, who were twins, Peaches and Fatso are your cousins. Young generation cousin...

PK: Yeah.

KM: They were classmates with me.

PK: They were in Lāna'i.

KM: Amazing! Of course the Kekas, your kūkū mā all worked with Greenwell?

PK: Yeah.

KM: I see their names Willie, Johnny, Joseph...

PK: Yeah, that's the one...Joe.

KM: Peter and Joe, all in the Greenwell. The old man Henry and then even under Frank Greenwell them in their journals like that.

PK: Yeah, you know in the generations yeah.

KM: How did you become familiar with this land here at Kaloko and neighboring Honokōhau?

PK: When I was a boy from about five years old to about fifteen, we used to walk the beach. It didn't look like this before.

KM: It's changed? What did it look like when you walked the land before?

PK: Beautiful.

KM: Was beautiful.

PK: No rubbish, no... [pauses]

KM: The people that were here took care too, yeah?

PK: Yeah. We were like you know [thinking] janitors.

KM: Yeah, everyone then would, if you see something?

PK: Yeah, everyone would do their...

KM: You take care, wasn't someone else's job?

PK: No, was everybody's responsibility.

KM: Yeah.

PK: Then up to the '60s [pauses].

KM: Loli?

PK: Yeah, lilo kēia, pau! Nobody, they didn't care already.

KM: At any time in your childhood, did you live mauka at Kohanaiki at all?

PK: [nods head, yes]

KM: You did?

PK: Yeah, we had one old house, my grandma had a cotton field out there.

KM: Oh, yeah. That was in the homestead by the old Kohanaiki Church side?

PK: No, it's below, kula, makai.

KM: Kula land?

PK: Yeah.

KM: Okay.

PK: With the Kamakas...I don't if you know who Kamaka was.

KM: Tūtū Palakiko mā?

PK: Yeah.

KM: Were you fairly close to, although Palakiko's was kula Kalaoa?

PK: Yeah.

KM: You folks were?

PK: We were all mid-Kalaoa.

KM: Mid-Kalaoa.

PK: In the middle area.

KM: 'Ae.

PK: Just between.

KM: Did you folks, when you would travel to this land out here, did you come from mauka?

PK: Yeah, everybody would use the same road. It's just like everybody went maintain the road.

KM: 'Ae. This is a portion of Register Map 1280. It was surveyed in late 1880s and finished in 1892. Here's Kohanaiki ma'ane'i.

PK: Yeah.

KM: The church, the old Kohanaiki Church...but that church was pau by your time?

PK: Yeah, never had.

KM: This shows the old trail that comes down, straight down actually out of Kohanaiki?

PK: Yeah, but you had the other trail. It would go here. [pointing out location on map]

KM: One came closer to the boundary between...?

PK: Yeah.

KM: Come out between?

PK: Kohanaiki.

KM: Kohanaiki?

PK: Yeah, right out there.

KM: Right, that's Wāwahi...?

PK: Kawāwahi Point.

KM: Wāwahi Point? [Wāwahiwa'a]

PK: Yeah, Wāwahi.

KM: Okay, so the trail actually came...?

PK: Actually came here and then went on the beach to 'O'oma.

KM: 'Ae, pololei in fact this is a portion of the trail, it cut across.

PK: Yeah. Pūhili point...well 'O'oma is just about here.

KM: 'Ae, pololei you right, that's right that's 'O'oma.

PK: Yeah. Pāhoehoe is down there too, why they call it Pāhoehoe because that's where they had all the stone houses.

KM: Hmm.

PK: Well, we used to build stone houses but; you know that's where most of the stone houses were? It's all gone now.

KM: All gone?

PK: Whoever took it, I don't know.

KM: You think this trail, did it follow out of Kohanaiki into Kaloko and then cut down? Or do you think it went straight down?

PK: Came on the same road but...there was a wall.

KM: A boundary wall between Kohanaiki-Kaloko?

PK: Yeah. It would divide Kaloko-Kohanaiki.

KM: 'Ae. You can still see some of that wall from the highway.

PK: Yeah, when you go down, you can see the wall. Not the one over, they had one more you know right above here.

KM: Did the trail follow the wall basically?

PK: Yeah, it came down with the trail.

KM: You came out to basically...?

PK: Yeah, here [pointing to area just behind where we were sitting – in the vicinity of the present day park picnic area] and then they had couple graves out there.

KM: Near the boundary?

PK: Yeah, Kohanaiki.

KM: 'Ae, right on the Kohanaiki?

PK: Yeah. Actually you look at it, Kohanaiki goes directly...and then Kaloko would.

KM: 'Ae, pololei you're right, uncle. Right near the boundary here, between Kaloko-Kohanaiki, has a heiau I think on the point. Is that right?

PK: Yeah, I think it's just beyond that kiawe tree.

KM: Okay, I see the kiawe.

PK: Well, you have some on the sand, it's covered and you have some in the back.

KM: So you folks would walk feet come down, or ride horse or something, kēkake?

PK: Walk feet, kēkake any way.

KM: When feet, gotta go feet [chuckling].

PK: Yeah when the donkeys, we had too much to carry you know you had to walk.

KM: They hāpai? About how long was your journey when you walk down?

PK: It would take maybe about forty-five minutes.

KM: For real?

PK: That would be you know if you come straight down here. But if you would stop and pick fruits or vegetables or whatever, longer.

KM: What kinds of things would you gather while you were coming makai?

PK: Yams.

KM: People still had kanu 'uala before, uhi before?

PK: Yeah, we still had.

KM: In stone mounds and things along the kula?

PK: Yeah, we still had, you know. Whenever we get chance we planted it.

KM: 'Ae, you take, put a little back?

PK: Yeah.

KM: Na'auao the kūpuna?

PK: Yeah. Then we would gather some peaches, mangoes, whatever.

KM: Some kula a little more mauka come makai.

PK: Yeah.

KM: Were there resting places that you folks would kind of...?

PK: Well, not really.

KM: Pretty short, the forty-five minutes that you just come straight down?

PK: Yeah, if you come straight here. If you would go off road and then visit some neighbors, then it would take little longer.

KM: 'Ae.

PK: They would give you something, and then you go back, you [gestures giving something].

KM: You hā'awi?

PK: Hā'awi.

KM: When you came makai, was it primarily you going holoholo, lawai'a?

PK: Yeah. They would know, everybody would know because you know you had already planned. You be the only one going.

KM: Even that, so there wasn't competition between the fisherman going?

PK: No, no.

KM: Two guys go the same ko'a like, no?

PK: No.

KM: Today's Keka's day, he going down.

PK: Yeah, he going down so they make ready. Then when you come by he would stop and pick up what they had.

KM: Hmm, maika'i.

PK: And then when you go back you drop off whatever you would give to them in exchange.

KM: That's kuapo, how they exchange back and forth like that. You folks fished in Kaloko, Kohanaiki, you go 'O'oma?

PK: All that [gestures farther over].

KM: Even Keāhole?

PK: Keāhole.

KM: All kā mākoi and stuff all along the shore?

PK: Uh-hmm.

KM: Amazing! No one go out canoe in your time, or still had?

PK: [shakes head, no]

KM: No. Uncle if there's a time when you get tired of talking...and I'm sorry, please let me know okay? If I ask you anything that's inappropriate you let me know...give the eye okay?

PK: [chuckling]

KM: But it's so important to record these stories, because you were traveling with your kūkū with your papa mā. Plenty gets made up today.

PK: Yeah. At that time, the canoe fishermen would come from Kailua. They would come over.

KM: Here's Kailua, here's Lanihau, Maka'eo yeah ma'ane'i? Here's Pāwai or Pāwa'i?

PK: Pāwai, yeah. They would come from Pāwai.

KM: 'Ae.

PK: They would come from Honokōhau, or from Kailua you know.

KM: 'Ae, so they would come with canoe from that that side, come out?

PK: Yeah, with the canoe. Canoe from here, hardly.

KM: Yeah, hard this is all pāpali?

PK: Yeah. Even over here they would come with the canoe and... [gestures, into the pond]

KM: Into the loko?

PK: Yeah. The canoe would come up on the ramp.

KM: So had like a paena wa'a, landing place?

PK: Yeah.

KM: Where they could haul the canoe?

PK: Yeah. It was made out of hau.

KM: Hau, lona, they make the rollers for...?

PK: Rollers, yeah. So easy, if one would come, and nobody around they would roll the canoe on there.

KM: Yeah, can take 'em right up. And then they go inside the loko i'a?

PK: Yeah.

KM: Amazing! What I'm going to do is, I'm going to pull out a more detailed map for makai, because we'll talk story a little bit. This is out of that 1960s archaeological survey that Emory and Soehren them did. But you'll recognize the map I think. Here's Kaloko, the ponds, in fact we're sitting right basically here at this point now. Not far from where the wall that you're restoring, right there?

PK: Yeah.

KM: When you mentioned Honokōhau, if we maybe start and go this way. In your youth, was someone still living down makai there? [pointing to the vicinity of Maliu Point, Honokōhau Iki]

PK: Yeah, they had [thinking]...

KM: Here's the boundary, there's the heiau here, this is the fishpond?

PK: We had one family here, actually, the family was a Filipino caretaker. His first name was Pedro but I don't...

KM: Yes Pedro, I've heard Pedro's name. [thinking]

PK: Pai.

KM: Yeah, Pai...

PK: No not that Pedro, the one's before that.

KM: Before him. Was he living near the heiau area?

PK: Yeah, just about, right makai of the heiau.

KM: This is 'Ai'opio Fishpond, is that right?

PK: Yeah.

KM: He was living somewhere makai of the heiau?

PK: Just about there, yeah.

KM: I'm just marking.

PK: Yeah.

KM: This was Pedro?

PK: Pedro, I forgot his last name.

KM: Maybe by and by when I send you the transcript, you might think of it. Okay, so Pedro was living makai of the heiau?

PK: Yeah, and then... [thinking] I cannot think of his name.

KM: Not the old man Kanakamaika'i? Was he gone already?

PK: No, Kanakamaika'i was mauka.

KM: Mauka, okay.

PK: But he had his piggery [tapping the map, makai].

KM: Tūtū?

PK: Yeah.

KM: So if this is the mauka side of the fishpond here, where about would you place his piggery, up in...?

PK: Well it would mostly be all in this area.

KM: On the boundary side, Kealakehe?

PK: Yeah, up to the highway.

KM: Is this the piggery?

SB: Yeah.

PK: Yeah, Kanakamaika'i yeah.

KM: You think near the boundary area? The salt pans is this the salt pans here?

SB: Yeah, number three.

PK: Yeah.

KM: Was it below the salt pans area or above if you recall?

PK: Oh, he had 'em all over.

KM: Little pā, was pā pōhaku or...?

PK: A'ole.

KM: He make fence, closing?

PK: [thinking] Not really.

KM: No need nothing, so he just call they come.

PK: Yeah, with the can.

KM: When they're 'ono for food, they come down?

PK: Yeah, he would bang on the can and they would come back down.

KM: He really had pig out all over this place yeah? [It was an open range]

PK: All over, even in the back here.

KM: Ah, Kaloko too. Did I hear he marked the ears of the pigs so he knew?

PK: [smiling, nodding his head, yes]

KM: He nick 'em or what like that?

PK: Yeah, they would cut one or cut two.

KM: 'Ae. Kanakamaika'i by the time you were born had already moved mauka full time?

PK: Yeah, he wasn't living down here. [Kanakamaika'i's move to the uplands was a result of the outbreak of World War II] Only the piggery was still...but somebody was down here taking care of it.

KM: Okay. Was anyone else living makai, was the old man Pali Ka'awa or anyone down here that you remember?

PK: They had the old man Felix.

KM: Felix?

PK: Yeah. Felix actually, was living in the pond.

KM: On Aimakapā?

PK: Yeah, just above here.

KM: Okay.

PK: That's where they had that two-story house, do you remember that house?

KM: Near the pond? Very near?

PK: Yeah, my grandfather built that.

KM: Felix?

PK: Yeah.

KM: Was he Filipino too?

PK: Yeah, yeah.

KM: Right next to the pond area?

PK: Yeah, he was right here on the pond, still has the slab that's where.

SB: Yes.

PK: That's where my grandpa built that.

KM: Your grandpa built that house?

PK: Yeah, he had the lease to build the pond.

KM: That's Willie Keka?

PK: No, Henry Akona.

KM: Oh, Henry Akona, so mama's?

PK: Mama is his sister.

KM: Oh, I see. Like grand-uncle kind? Henry Akona was leasing the pond and Felix was working?

PK: Back in the '30s and '40s.

KM: Yeah, that's right. Felix was working for Henry?

PK: Yeah, Felix was the caretaker down here. Then he eventually moved into this pond.

KM: Mauka side of 'Ai'opio?

PK: Yeah, right about there.

KM: Okay, about here? [marking map]

PK: Yeah, just about there, you would see the platform where they got that concrete.

KM: Okay.

PK: On the little island there.

KM: Okay, so I'm just marking Felix 1 first house and then number 2. Did Akona lease this pond also, or did Felix just went, move over here.

PK: He didn't back then, no.

KM: Because after your grandpa or grandma?

PK: Yeah, the lease expired, yeah.

KM: Then Francis Foo came in.

PK: Francis Foo, no, he was in Kaloko.

KM: He went Kaloko only?

PK: Yeah, not here [Honokōhau].

KM: This pond, in your recollection, who owned this pond? What family?

PK: [shakes head, doesn't know]

KM: You don't know you don't remember?

PK: Family, they never really mentioned. It was just like everybody's pond.

KM: Oh yeah, so anyone could go inside?

PK: Anybody could go, as long as they would tell each other, "Oh today, I'm going here and..."

KM: In the old records we see that Greenwell purchased the land.

PK: Oh [chuckling], sounds like...

KM: Grand-uncle Henry Akona had...?

PK: Had a lease on the pond.

KM: Had a lease with somebody. So when you were young, these guys were still out here then? This pond was...?

PK: They were young then too.

KM: 'Ae. This pond 'Aimakapā was a working pond?

PK: Yeah, the pond was still operating.

KM: Was there a mākāhā along the makai wall?

PK: Not really. The wall I remember mostly was the one that came from here.

KM: Mākāhā?

PK: Not the mākāhā, but like one... [gestures]

KM: Channel?

PK: Yeah.

KM: Had water?

PK: Yeah, well you know where we had that walls? Where we made that wall they had one channel running in the back.

KM: 'Aimakapā, and it comes out?

PK: Yeah, they had pond in here [pointing to the area between 'Aimakapā and the Kaloko boundary; the area has been filled with silt and grass growth over the years].

KM: Yes, you can see all the ponds here. There was like a flow away or something, water could circulate?

PK: Yeah, coming from this end [north] of the pond.

KM: Okay.

PK: Actually these ponds out here they were still...

SB: Active, water in them.

PK: Still had water and fish you know. They never had grass or anything like that.

KM: Yes, yes oh.

SB: It's filling up fast, I know that the pond is filling up fast right now. There's no way for any of the silt to escape so then as the grass...

PK: Well, when my uncle left, everything went... Just like Kaloko everything went. Nobody around.

KM: No one took care. By the '40s really, there were just a couple of people working the fishpond and no one regularly?

PK: Not really, you know regularly.

KM: What were the fish... Well, first, was there a mākāhā on 'Ai'opio? That you recall? Or did the water kind of come over high tide time?

PK: No, there's a gate.

KM: There is a gate?

PK: There's a gate there [pointing to location on map]. That's the only one.

KM: You think it's on this wall?

PK: Whatever in the back there, wasn't there you know, they never had.

KM: How about these smaller, are these little fish traps or these recent?

PK: That kind old, they would keep.

KM: Ki'o pua? Hold the pua like that?

PK: Pua, yeah the baby one's yeah.

KM: So this is older, you think?

PK: Yeah.

KM: The little ki'o pua, the holding fishpond.

PK: Holding the kind for the little one's.

KM: You think the mākāhā was on this ocean, facing the ocean side wall?

PK: Yeah, but from the ocean wall.

KM: About there?

PK: Yeah...the opening.

KM: 'Ae, so, it's a gate?

PK: Yeah, they had a gate over there. I remember before we used to dive and you know the rock from the bottom?

KM: Yes.

PK: We used to always see that.

KM: So it was set up?

PK: Yeah. They had the flow, some kind of...I don't know why they did that but just so the thing would come flat. They would put the gate down and it would close.

KM: They were still working a gate when you were a child?

PK: No. They had the gate, but not working.

KM: Not working yet, oh.

PK: Kind of deteriorated already. The only one was working was this one.

KM: Here at Kaloko?

PK: Yeah, the one right here.

KM: That's the gate kind of on this side.

PK: Wooden gate.

KM: Wooden gate?

PK: Yeah.

KM: Was it wooden posts like 'ōhi'a or something or was it?

PK: They just used kiawe.

KM: Kiawe by that time. They were still making the old kind posts?

PK: Yeah, they still had the gate you know. We were putting the gate yet. Eventually all of the pieces, everything started... Nobody cared about 'em already because...

KM: Was Keanaaina staying down this side at all when you were?

PK: All mostly that side, on the opposite side of the pond.

KM: On the opposite side of the pond.

PK: Yeah.

KM: So over on this side here [pointing to location on map]? There used to be a house, what was it sort of?

PK: By the kiawe bush?

KM: The heliotrope on the ocean, the kiawe in the middle?

PK: And beyond that, yeah from there and beyond.

KM: Up on the papa, pāhoehoe shelf?

PK: Yeah. We got the fence line, right above there they had.

KM: So Keanaaina stayed out there?

PK: Yeah, that side.

KM: That was the old man William or?

PK: Willie and [thinking] Hanalei.

KM: Hanalei, oh.

PK: And Palakiko.

KM: Palakiko Akamu or Kamaka also?

PK: No, they both of them Kamaka and... They had the Kamaka down Kohanaiki. Johnny his name was.

KM: Johnny Kamaka yes I've heard his name.

PK: The other one was Keanaaina that one was Henry Keanaaina.

KM: Yes.

PK: Married to... [thinking] what was her name? I don't remember, I know the daughters but I don't remember the mother. I forgot their names.

KM: Did anyone have a house on this side here, that you remember in your life time? Sort of on this side here of the pond?

PK: No, only the one up there.

KM: Back side?

PK: At the end of that wall. You know where the canoe...but that was one old shack though. You know where they would come and...

KM: Catalino them? Do you remember the old man Catalino and them?

PK: I remember the old man Catalino.

KM: That's where Catalino was, back side.

PK: We used to go up there with the canoe.

KM: Okay.

PK: Had the canoe, some kind of landing in the back there. Yeah, Catalino. Now that you mentioned it...oh yeah.

KM: You recognize his name, yeah?

PK: Yeah, and then they had one more in the back here. Palacat...

KM: Palacat...John or Pedro, Palacat though I know who you're talking about.

PK: Yeah Palacat, he used to live in the back there.

KM: Oh, okay so had a house back this side?

PK: Yeah had one house, in the back that side.

KM: Okay.

PK: Then eventually they build another one over here, where the waterhole was.

KM: Oh yes, the waterhole behind?

PK: Yeah, the puka.

KM: Okay. Basically people would come, they were harvesting fish, they were transporting fish for sale or...?

PK: If I remember only Francis Foo.

KM: By your time?

PK: Yeah.

KM: What were the fish of these ponds?

PK: Mostly the awa, the mullet.

KM: 'Ae, that's 'ama'ama or 'anae kind?

PK: 'Ama'ama.

KM: 'Ama'ama, small.

PK: The big one's already you know we would always have. The awa, awa kalamoho.

KM: Kalamoho the big awa? Amazing!

PK: We would haul at least five, twelve-hundred pounds.

KM: Wow! You drag net?

PK: Yeah.

KM: Did they fish from the mākāhā also?

PK: No, no.

KM: Just go inside, net?

PK: Yeah, the mākāhā is only when they wanted the pua from outside. Then they would take them in the mākāhā.

KM: Amazing!

PK: They wouldn't use that to... You know only when whatever they wanted to eat they would put inside there.

KM: Yeah, trap.

PK: Close the gate and leave 'em in there. And then when they come back they would go get 'em and then eat 'em for lunch. Other than that to catch the fish, no.

KM: They go in canoe?

PK: In canoe.

KM: 'Ae. Net? How is this water here? I've heard some people say you go in this water, mane'o?

PK: [thinking] Oh, now get.

KM: Now, oh.

PK: Before, no.

KM: No.

PK: Before the water was you know...

KM: Circulating?

PK: Through the wall.

KM: I see.

PK: Now a days the wall is closed.

KM: May I ask, do you recall when you folks took fish before, did your grandpa or grand-uncle them, did anyone talk about mo'o or offering first or anything about this pond that you remember?

PK: [nodding his head, yes] Yeah, they would take and make offering.

KM: 'Ae. Do you need some water or something?

PK: No, no.

KM: I had heard...in fact there's an old story, I don't know if you remember hearing about the old man Kihe who lived mauka at Pu'u Anahulu? He was born at Kaloko and his mama was of Honokōhau.

PK: Yeah, actually I think that Kihe and Kunewa at that time, these two were close friends.

KM: 'Ae.

PK: When he moved to Pu'u Anahulu that's when Kunewa moved out from Papawai.

KM: Papawai.

PK: Everybody started to spread out.

KM: Yeah, that's right. Old man Kihe, he passed away in '29.

PK: Yeah.

KM: He wrote mo'olelo, ma ka 'ōlelo Hawai'i no ka nupepa and one of his mo'olelo talks about mo'o at this pond and about the hale ali'i, just like they had on the mid-area little island where was their place.

PK: Yeah. And when you look at 'em it's just like one observation point.

KM: 'Ae. They were like the guardians of the pond or?

PK: Yeah. You know where the head for community, they were.

KM: You were still hearing stories about the mo'o?

PK: Yeah. Kahananui and Palakiko and all of them, they all talking. They were the hui.

KM: 'Ae. Did you hear, was there anything that was a special offering that some of the families were still leaving? Lei or fish or...?

PK: Mostly would be ti leaf, I don't know what they would say.

KM: They had words or things that they...?

PK: Words, yeah. Mostly put, and give thanks.

KM: 'Ae, so when you take you always?

PK: Yeah.

KM: Mahalo?

PK: Mahalo, yeah.

KM: Was that the style of your kūpuna? I hear the old people they say noi mua, yeah?

PK: Yeah, they still doing when I was a little boy they still were doing that. You had people who would tell ‘em you know it’s... [shaking his head, no]

KM: No good?

PK: Yeah. That’s why things kind of got lost.

KM: ‘Ae. By the time you were born they start kind of...?

PK: Throwing that away..

KM: Them, they talk Hawaiian all the time.

PK: Yeah, we talk Hawaiian, when I was small I used to talk lot of Hawaiian.

KM: ‘Ae, but hele ‘oe i ke kula, pau!

PK: But kula, a‘ole!

KM: Namu haole wale no.

PK: What they told me not to talk.

KM: Don’t talk Hawaiian?

PK: I got confused you know. I used to run away from school.

KM: Huikau. So you like come out country instead of going school? [chuckling]

PK: Yeah, I wanted to learn what the land had to give, not what the school wanted me to know.

KM: Yeah. So when you were out here before, what did this pond look like in comparison to say a year ago?

PK: Just like what you’re looking at now.

KM: Just like what you making now.

PK: I seen the wall all the way, right through.

KM: ‘Ae. I understand the wall was high and a little narrower?

PK: Well, actually the wall you see only place was wide was close to the mākāhā.

KM: Do you recall, had there ever been a little hale or something on top of there? In your time?

PK: Not in my time, no.

KM: But they watched the mākāhā?

PK: No, they used to watch ‘em from that side though. That side of the holding pond, and they had over here. They had the shack over there.

KM: Hmm.

PK: Like one canoe shade. But there were people here, you know. People that will stay, come from mauka.

KM: So the pond wall basically what we see today, what you're restoring that's your recollection of how the wall was built?

PK: Yeah. The wall eventually would go gradually up and then back down.

KM: Was there one or two mākāhā?

PK: Two.

KM: Two, so the one was on this side? Where you are now?

PK: Yeah.

KM: Basically that's here.

PK: Yeah, that's that.

KM: Okay.

PK: And then they had the other one way over here [pointing to second location on map].

KM: Another one further this side?

PK: Yeah. But this one was kind of deep you know?

KM: Oh, the second one?

PK: Different than this one here.

KM: How come you think it was deep?

PK: So when I jump in, I wouldn't touch the bottom.

KM: [chuckling] That's smart, yeah.

PK: You know, I was small that time, and then here when you go in you could stand up.

KM: You could stand up? The nearer one to the south or Honokōhau side was shallower, the farther Kohanaiki side one was deeper?

PK: Deeper, yeah.

KM: And both of those mākāhā were still being used, working?

PK: Still working when I was a boy.

KM: Wow! And they would drive the pua, bring pua in also?

PK: Yeah, they would lau them.

KM: Lau and drive in?

PK: Yeah.

KM: How did you learn stone work? How did you learn the...

PK: Just by watching.

KM: Just by watching. That was the life, you said when you folks were young, walk, if something needed fixing, you fixed it?

PK: You had to do it.

KM: 'Ae.

PK: Nobody else will.

KM: That's right.

PK: Whoever came down here, they say, "Oh the boy did this," you know, and then they would do it too.

KM: I guess that was kind of the thing, if you wanted fish from the pond, you got to take care of the pond?

PK: Yeah... [rests for a while]

KM: ...When you were working the pond, like today when you come back and you're repairing, doing the stone work. Do you, I know how your kūkū mā they would always pule mua. Do you...?

PK: [nodding head] I do the same. They did. When I do come work that's what I would do, the kids don't know.

KM: They don't know, they don't need to see but you always ask first?

PK: Always. I used to watch my grandfather do it. He did it so I thought maybe that it was the legacy, you know, of our time. I would keep that with me, no matter where I go I would do the same thing.

KM: Yeah. Do you choose, how do you go about choosing your stones?

PK: Well, you don't [smiling].

KM: It chooses you [chuckling]? You get the 'ike already, the feeling?

PK: Yeah, just by looking at them. It's just like you know, in your eye, they telling you "Oh, I belong. And I belong."

KM: 'Ae. Do these stones have names, different kinds of stones?

PK: Not really, only when you give them.

KM: 'Ae.

PK: Names, then they would represent something. But it's like remind you that at that period, when you put it there you gave it a name because you wanted to mark the area.

KM: 'Ae.

PK: That's the only thing that I knew then and I know now.

KM: 'Ae.

PK: It's just like the grave, you know. John is here. They would take the rock to mark John. The big one means capital J...

KM: 'Ae, so the stones represent who?

PK: Who was buried there, just by looking at it.

KM: As long as they pass that knowledge down you can know who?

PK: Yeah, who and what family is this.

KM: Amazing! When you do your stone work here on these pā, this kuapā, the old pond wall. When you set the stones is there a name, a type of stone work that you do? Like the term what they call hakahaka or haka what is...?

PK: Yeah, that's what I was going to tell you. Like when they do this kind of work you know that's why they would call 'em pā hakahaka.

KM: Pā hakahaka, that means you...?

PK: The water would have puka for go through.

KM: Puka, to go through?

PK: Puka through.

KM: Is that a big difference today in how you see people making walls, compared to the old style that you do? Today they make solid, most guys and then what happens?

PK: The whole impact, you know when the water comes. The wall has to absorb the whole impact of the wave.

KM: That's right, yes.

PK: But when they say pā hakahaka, the thing has plenty pukas so the water would go.

KM: It surges through?

PK: Through.

KM: Rather than try to break the wall apart?

PK: Break the wall.

KM: I guess that's a part of the way of how you keep freshness in the pond too?

PK: Yeah, it's just like a filter.

KM: 'Ae.

PK: So when my grandpa used to tell us about, you know when you replace the wall make sure the water get puka.

KM: Yes, 'ae. He told you that specifically, smart though.

PK: Because you doing it now, he said "You see me doing it now, you will one day come back and do the same thing we're doing now." I didn't believe it.

KM: Isn't that amazing? Your kūpuna 'ike, 'ike pāpālua they just had this vision.

PK: I don't know why he told me that and then when I came to apply for the job and then they told me about the pōhaku, then I remember him telling me that.

KM: Amazing!

PK: He said "one day you will come back and repair this pond."

KM: Wow, how lucky that they brought you down to see these things and to work it with them.

PK: You know I didn't think much about it, then.

KM: Yeah.

PK: But when it came my turn, now I kind of went back to when he told me.

KM: Is your plan to... Mākāhā is the gate? Did you hear the term kahe for a channel or flow away channel that you remember?

PK: Yeah I heard kahawai.

KM: Kahawai that's how they, where she go through?

PK: Yeah.

KM: Just like a stream, a river?

PK: Yeah, something like that.

KM: 'Ae, the one over there?

PK: The one over there, kahawai.

KM: Is that the same thing that fed into the big Honokōhau Pond too? That kind of kahawai like?

PK: Yeah, it wasn't like this, it's natural.

KM: A natural spring a little boggy, marshy.

PK: Already there. You know when the tides way up the water would...

KM: Flow in. Are you going to remake a wooden mākāhā on this pond also?

PK: If they tell me, I sure would like to.

KM: What type of wood do you think you would use?

PK: If māmane could, but I doubt it. We would just go with whatever we had.

KM: Available here.

PK: Yeah whatever we had available. Because that's the way they did it before.

KM: You think māmane was a good wood for?

PK: It was kind of heavy because you know... and solid.

KM: Because it's tight, solid the water won't eat it up fast, yeah?

PK: It's almost like kiawe.

KM: 'Ae.

PK: They had the other wood what was the name kauila?

KM: Kauila?

PK: Yeah, kauila.

KM: Heavy, heavy wood.

PK: Heavy the wood. That's why the gate when you put down...oh...

KM: Pa'a she stay fast.

PK: Yeah, pa'a pono.

KM: Pa'a pono. Wow! Stanley Bond is with us and he's the park archaeologist. I'm just trying to think, is there something about the work that's on going now that you would like Mr. Keka to describe.

SB: Something that...you know the Stone Mason's Conference? I was talking to Nathan Nāpokā about maybe bringing that back. He was talking that they've been getting terms, names and all for how stones are set. The joints and things from other people, other islands. Have you got names for the way those are set?

PK: Yeah, every island had their own term, you know what I mean, because what you have here is a little different than what they... Because if you look at Hawai'i most of the fishponds that are exposed to the ocean, the water is deeper. We don't have reef that go way out.

KM: That's right the papa that go out.

PK: That's why we make ours a little bigger.

KM: That's true so the pond walls here... When you were a child, about how wide would you say this pond wall was?

PK: Well, going back about fifty years, when you were small or I was small it looked big.

KM: That's true, yes.

PK: You know what I mean?

KM: Yes.

PK: If I would have estimate it run you know like this pond I'd say it would go about twenty-five to thirty feet [gestures at an angle].

KM: Yes, wide. And it slants in, so the wide, the width is at the base?

PK: At the base.

KM: And then it angles up, narrower?

PK: Yeah, and if you go look at one side the wall look more like...on the inside you know look like plum, but no it's at a little angle on 'em.

KM: So if it's twenty-five or thirty feet wide at the base about how wide do you think it is at the top?

PK: [gestures steps]

KM: Oh, it's tiered up even a little bit. That's logical too because of the way the wave...

PK: Yeah, the reaction of the wave, then it would break the wave down.

KM: Yes, that's right.

PK: It wasn't like what they doing now days. They would make real...what they looking for is effects... No, before days they were looking for strength, wisdom. The water would divert and break down.

- KM: 'Ae. When you set your stone, as Stanley was mentioning a moment ago that... Some people, they call it ho'omoe you know when they lay the stone or you kū, pōhaku kū. Did you have different, do you work with those kinds of? When you set the stone, all the same way or you set it differently?
- PK: No, no [pauses] ...You see if you would look at the blueprint everything you build in a house, it's no different from building a stone wall. You have a header, you have a runner, and you have just like joices. That stone wall has the same principal.
- KM: And that gives it strength?
- PK: More in a break up way, they might run this way but all in pieces. When you build a house you have a whole log instead of working one at a time together.
- KM: When you set your stones are they set straight in a line or are they set off the center like that?
- PK: Well, horizontally they would have a line. But vertically, no.
- KM: Yes. So you set it off?
- PK: Yeah you would off set, yeah.
- KM: That way they interlock like that, ho'opa'a?



*Peter Keka setting stone in the "Pā loko" (Kuapā) wall of Kaloko Fishpond
(KPA Photo No. 1301)*

PK: Yeah. And then [gestures, the layering of the stones] when you go vertical, put break. It's almost like setting tile, same thing.

KM: Yes.

PK: The reason for that is to interlock vertically, horizontally you can let it go.

KM: 'Cause get the length yeah?

PK: Yeah, can let it go because it runs with the length. The height, no.

KM: You cross over and what like that, oh. It's really amazing, and you know this work that you've done and how you're teaching the boys these young men to carry on. It's beautiful, it's just like kupaianaha, you know you look at this now. I see it looks like you're going to bring the wall back out where it was before. All the way up to the one?

PK: Yeah.

KM: Up here. The wall is going to go all the way back across out to the...?

PK: Right across, you know if they allow us.

KM: Inā 'ae mai ke Akua [chuckling].

PK: Lo'a mai ke kalā, a... [smiling].

SB: After we finish this, that's the next part of the project is to find this one...

KM: The mā kāhā?

SB: Yeah, and look at how we're going to restore it.

PK: That one is still there because I remember the rock wall was bigger than this, really big.

KM: The second one, the Kohanaiki side one was...?

SB: Yeah, we've got to get down there and pull off all the things that are...

KM: Washed up.

SB: And look at that one.

PK: And if you would see it, that other one you would see the difference is the depth. That one was deeper.

KM: Yes.

PK: What made me remember that was when I jumped in there the water go... [gestures over his head]

KM: Over head?

PK: Yeah.

KM: [chuckling]

PK: Not like this one you know, this one we jump in and you can stand up. Not thinking that...

KM: And the height of the wall you think is about like that kind of height [the area presently restored?

PK: Yeah.

KM: What is that about five, six feet high?

PK: Yeah, that's about from low tide.

KM: Low tide?

PK: Yeah. It's got a gradual slope you know?

KM: Yes.

PK: It would grow up in the middle and then come back down.

KM: It was kind of stepped? To go up, over?

PK: Yeah. I not quite sure, you know, how high, what is the difference. But I know it was a little over a foot like.

KM: Okay.

PK: Why they did that because when I watch the reaction of the wave, the wave would come in the center bigger than the both sides. Both sides there.

KM: Yes, yes.

PK: Even that slight curve that they had on that.

KM: Ah, so it curved out towards the sea?

PK: Yeah, slightly.

KM: Out towards the sea a little bit?

PK: The wave would go half that way and half would come this way.

KM: That's right, along, rather than straight into it. You look even how the bay opens up out there.

PK: Yeah.

KM: Out in the middle it's more wide open and so you got to protect more.

PK: Yeah. When you look at the wave you know I remember looking at it and the wave would come this way and go that way.

KM: Yes, off to the sides, split?

PK: Yeah, the wave would like split in half.

KM: Yeah. So you're going to restore this mākāhā on the Kohanaiki side? I see that there are also, at least here some smaller ponds and you can see the remnants of the walls here.

PK: Yeah, they had little ones, small little ponds in there.

KM: 'Ae. What were these little ponds like?

PK: Most of the time they had bait, you know. Shrimp. 'Ōpae 'ula, 'ōpae lōlō.

KM: 'Ae.

PK: That's what they had in there. They would go get and put in.

KM: They bring in, so that way they always had a source?

PK: Yeah, they had a supply.

KM: 'Ae. This bigger pond back here, what did you folks call this whole area? Was it just Kaloko or...? No separate name like Kaloko Nui that you remember or Kaloko Iki?

PK: I never heard. [thinking] Well, some people would say nui but when they say nui it would mean the whole thing.

KM: 'Ae.

PK: Why they said Kaloko, everybody didn't have a name so they say the pond.

KM: Yeah, that's right.

PK: So they named it Kaloko.

KM: As you look at this section here of the pond, sort of the smaller division. Was there an area at all that you remember that they would go and take care or that they would leave offerings any where?

PK: [thinking] Not in my time. I know in the back here, inside here.

KM: On this side?

PK: It wasn't the rock, it was just standing at the edge of the pond. Sometimes they would go in the back here. I think they have another canoe landing in the back there.

KM: I see the smaller little pond so on the mauka side of the pond?

PK: These were holding ponds too, the smaller one.

KM: These were holding?

PK: Yeah.

KM: For the pua. This pond, were there different fish in this part of the pond than in this part?

PK: No, they same place but they would take from this one and put in there.

KM: Maybe to separate the fish?

PK: Yeah, I think this was for whenever somebody was coming you know.

KM: The smaller pond?

PK: Yeah, it's easier to surround in there than in here. This was just like one refrigerator or something.

KM: 'Ae.

PK: Would keep for two or three days and then when the people would come and get them.

KM: Do you remember, did they build any stone mounds in the ponds themselves, like fish house. Where you could surround like umu they call that?

PK: Imu?

KM: Imu.

PK: No.

KM: Not in this pond area here?

PK: Not in the pond.

KM: No more, just drag net enough or?

PK: Just net but, what they did was right here you see when we rebuilding the wall.

KM: Yes, coming off of the mākāhā.

PK: We have some wire fence, you see where the sign is?

KM: Yes.

PK: Going across to the isle, the island you know across.

KM: Uh-hmm.

PK: What they would do, is get fish from outside, manini or whatever you wanted. They would throw 'em in there. Then when it would come lunch time or whatever, you get your fish in there.

KM: So they would bring fish in. That was another little walled off pond area, fenced off?

PK: Yeah, they used, modern day.

KM: Modern day kind?

PK: Modern day kind. They had a wire fence. Was made out of chicken wire. I remember that time.

KM: Oh.

PK: I don't know what they had in mind, but that's what they did. They went out and throw net and throw 'em in there.

KM: See too, what you hear when rough ocean, you cannot go out, yeah?

PK: Yeah, they had 'em in there.

KM: I see, you could come home in the pond.

PK: Yeah, just go in the pond and go catch 'em.

SB: The chicken wire would rust pretty fast though right? You had to replace it pretty fast?

PK: Yeah, it really went. They tried with the ti leaf, you know, hanging ti leaf, or coconut leaf. But after a while, the fish got used to it, and run right through.

KM: Yeah, some they like to ho'olulu, underneath and hide yeah in the shade under there.

PK: Underneath, yeah.

KM: How is this pond today in comparison to before days? Depth wise, has there been a lot of siltation or ocean flow?

PK: Yeah, the depth has changed you know. And in quantity, I think pretty much.

KM: Do you think the pond has shrunk in size too? Silt has built up or?

PK: No, not shrunk but filled up yeah, the silt.

KM: As a young boy into your young teens like that, you could get into the water of the pond?

PK: Right along the side of the wall, yeah. It was mostly sand. Eventually one time it would go down.

KM: There are deep sections in this pond?

PK: Yeah, it was pretty deep. Not like now where you can see lot of...now it's little more shallow. I don't know why maybe the debris or whatever you know.

KM: Plus do you think the tsunami like 1946 or '60 had anything?

PK: Probably, yeah.

KM: Do you remember like in '46?

PK: Yeah, you know when they had the hurricane also.

KM: The hurricane like 'Iwa, 'Iniki like that?

PK: 'Iwa, 'Iniki yeah kind of distributed the... You know the sand that was out here is not out here. Where did it go?

KM: You mean all inside even this pōhaku was all sand? [indicating the outside of Kaloko Pond]

PK: Yeah, sand.

KM: You know it is interesting.

PK: And across there, if you sit here, you would look, the water would look little more green because of the sand. Had a lot of sand on the corner.

KM: Out towards Wāwahiwa'a side?

PK: Yeah. Now the sand, where it went nobody knows.

KM: Yeah. When you folks came down to here, you mentioned you walked trail come down this side. Do you know when this Hu'ehu'e Ranch road came in? Do you know off hand? Do you recall?

PK: [thinking] I think it was in the early '30s.

KM: Before you?

PK: Yeah, before my time.

KM: Was there another trail that came down? It seems... [pointing to access alignment on map] we didn't come in on this road right? This isn't how we came into the park? We've come in?

SB: No. Right there.

KM: Over here about and down here into this area here.

SB: To here.

KM: Does this follow a trail?

PK: In the back here...

KM: Kohanaiki side.

PK: You had another one.

KM: There was a trail that came down this way?

PK: That direction and up. It's kind of from the pond [thinking] had the houses in here?

KM: Yeah, their houses all in this area.

PK: Yeah, all in that area here they would go out that way and go back up.

KM: Up along the side, up into Kohanaiki?

PK: Kohanaiki Road, yeah. That old Kohanaiki Road.

SB: We've restored this trail in the park as a hiking trail.

KM: I see.

SB: Then if you were to walk down here to the coastal trail you'll run into this trail and then you can come mauka-makai on it and run back into the Māmalahoa Trail too and come back over this way.

KM: You folks, did you do the stone work on Māmalahoa also? Some of the restoration on the trail?

PK: In the old days...no. I'd say maybe about ten, twenty feet and on both sides. But the whole thing, no. It's more like everybody had to take care of whatever.

KM: That's right, their section?

PK: Yeah, it was just like a boundary.

KM: Did you do the restoration now, on this trail...Who did the recent restoration work?

PK: Rizal and my nephew, two of my nephews.

KM: Does the trail as you see it now, look the way that you remember it did as a child?

PK: No.

KM: These curb stones that we see now, wasn't like that before?

PK: No, it wasn't that way.

KM: Wasn't that fine?

PK: It's not that way. The rocks weren't standing up they were always [gestures down]. If they had anything standing you would have one laying down flat. They had more...the rocks were mostly flat.

KM: Flat?

PK: Yeah.

KM: Single alignment like?

PK: Yeah.

KM: So you could follow, so you knew where the curbing was.

SB: There's some earlier trails in here with the big waterworns.

KM: The 'alā?

PK: Yeah. The road all marked with coral or the 'alā stone.

SB: Over in this area they've moved a lot of 'em out right, because the horses didn't like to walk on 'em, is that right? The donkeys or whatever?

PK: Yeah, because the thing would get stuck, would break.

KM: Like and I'm just referencing this map sort of in this Trail Number 4 area through here. Had alā on it before but because hard for the kēkake or the lio?

PK: Yeah.

SB: This connects here and you can see 'em but it kind of runs more like this way just kind of maybe like this. I don't think it runs...well it doesn't run as high as that. Probably on the ground it runs a little bit off of the coastal trail for hiking, but I think this was the original trail.

PK: Yeah, the original one.

SB: Was a little further in and they've taken in all the big waterworns and pushed 'em all to the side, but the trail is still there.

KM: Okay. Did this continue all the way over towards 'Aimakapā, or in the old days did you walk across this wall here?

PK: Yeah, because actually if you look at this trail what it's talking about this one, they go in back of the pond.

KM: She comes up?

PK: Where the other graveyard is.

KM: There are graves yeah, ilina all back in here, this section here?

PK: Yeah.

KM: We walked along this here once before. You can see all these small ponds here. Is this old do you think, or is this in Grandpa Akona's?

PK: No, no it's before his time.

KM: Were these smaller ponds also holding ponds?

PK: Yeah, they were holding ponds. Because if I'm not mistaken what my mother used to say is there were people that were taken from the pond and put in.

KM: 'Ae.

PK: When people from up mauka come down they would get.

KM: They could get easy?

PK: Yeah.

SB: Each family had one of these?

PK: Yeah, each family would take care his own.

SB: Each section was for a different family.

PK: The family would come, then they would go get and put 'em in.

KM: This is what mama was telling you she remembers from.

PK: She remembered during her time in the '20s.

KM: Yes. Each of the small little ponds. Did you hear the name 'Aimakapā when you were young?

PK: Yeah, when we were little. [thinking] The name 'Aimakapā, I don't know, sounds funny.

KM: Oh yeah, doesn't sound like what you heard?

PK: Yeah. You know in the old days when I heard they say it was 'Aimākāhāpa'a.

KM: 'Aimākāhāpa'a. So what you really think you were hearing was mākāhā and then pa'a set firm, set in place.

PK: Yeah.

KM: You don't right off hand?

PK: 'Aimakapā just like they cut the word short.

KM: Was there a gate that, you don't remember?

PK: Yeah, where the old one is right now that was made not by the old people but by the later guys, because they were using cement at that time.

KM: So maybe even in grand-uncle's time or before him?

PK: Before him. My grandparents, great-grandparents, they learned about cement so they used cement.

KM: The mortar, the old kind coral.

PK: Mortar, yeah.

SB: There's like, Sites K-9 and K-10, I believe are walls. I think this is probably the original pond was way out here but then it silted.

KM: Silted in?

SB: This is kind of silted in, yeah.

KM: This area here?

PK: See, the wall that you're talking about over there, disappeared, when that 'Iniki?

SB: Yeah.

PK: The wall was all the way out, way out.

KM: I see. Way out to what is Site K-10 on this map here basically.

PK: Yeah.

KM: All this area that you were saying like the water flowed in before was over here?

PK: Yeah.

SB: And then Peter there's like stone alignments and all, out in here too.

PK: You get 'em all, they had one wall here going out [points to area now in water, fronting 'Aimakapā].

KM: Yeah, I'm going to mark it so there's a wall...

PK: You still have the wall underwater, here. Where that big pile of rock is. They had one wall around here going out.

KM: Basically this area here.

SB: Yeah, and there are walls running this direction also, right?

PK: Yeah, going the other way.

KM: They're all submerged now?

PK: Yeah. You still have the footing but no walls, they all disappeared.

KM: I wonder if there were...well this is ponds so they probably weren't houses out in the ocean side also before?

PK: No, not out there.

KM: The land hasn't changed that much.

PK: Not out there. If any houses would have been in here.

KM: This primary area.

PK: In that area, in this area over here.

KM: Uncle, may I ask you, do you remember the old family name Kekoanui or Koanui?

PK: [thinking] Wait a minute, Kekoa I heard of Kekoa, they came from Ho'okena.

KM: You know in your great-grandfather's time, Peter and John mā, or Joseph paha, when Greenwell purchased the Honokōhau Nui. His man on this land was Kekoanui, and he lived makai down here. Your kūkū mā were also same time with the old man Kekoanui, they came with H.N. Greenwell.

PK: [thinking] I think I have 'em in my genealogy.

KM: Yeah. You know what's interesting, because even at this time H.N. Greenwell... He died in 1891, and before that time, H.N. Greenwell gave Kekoanui a life interest in residency and fishing down here. It's in the old records I'll give to you.

PK: Yeah, sounds familiar. Yeah. Because me and my brother talked about it. It wasn't only there you know, I think he had here too.

KM: Out Kaloko side too?

PK: Me and my younger brother we talked about it. I told him you know it's too bad they didn't really leave us... [pauses]

KM: 'Ae, more mo'olelo [chuckling]. But at least you remember you know. Maybe that Kekoanui you think is pili tied in with you folks somehow?

PK: Why they did it that way is because they gave him something in return like during his lifetime.

KM: Yes, that's right, life interest.

PK: Yeah. He was here before us so we don't want to take that away.

KM: Yeah.

PK: Nobody can come and move you out until you die.

KM: Remove you? That's exactly what H.N. Greenwell basically said you know, for Kekoanui, "left his life interest to there."

PK: Yeah, and then they had another person they had given that right.

KM: Do you remember the old man Kupihē?

PK: Yeah, the old man Kupihē, I remember him.

KM: 'Ae, oh.

PK: A lot of old folks that died, it's too bad we didn't remember them, keep up with the memory.

KM: But you know, that was life?

PK: Yeah. When they went we just left it there, not continue on, bring them back.

KM: As far as along this shoreline you said that tūtū mā privately they still offered things, fish or something like that?

PK: Yes. They would do it, not when you or anybody was there.

KM: Nānā ka maka, not for everyone to see?

PK: Yeah. They would do it when everybody was... [gestures away]

KM: Off the side?

PK: Yeah they would go and you know.

KM: Did you hear that they might have left a lei of hala or something here at any time before?

PK: Not only heard, I would wonder why they were making that.

KM: Lei hala?

PK: Why they were taking it you know? Taking the lei ...

KM: They would leave lei somewhere?

PK: Yeah, they would go to where their people before them went.

KM: 'Ae, so they just followed and they went to the same places that they had seen?

PK: Yeah, the people that lived on the land went there and did the offering there. That told them something about we were here.

KM: This was happening around Kaloko, were there other places that you saw sometimes? Did people keep kū'ula or anything?

PK: [thinking] Mostly Honokōhau.

KM: Honokōhau.

PK: Honokōhau, that's where you know, where the old folks, like the old man Pali he lived down there.

KM: 'Ae, Pali Ka'awa?

PK: Yeah. He used to...you could hear him.

KM: You could hear him kahea like that?

PK: Yeah. The old man Kanakamaika'i, he would, but he would call everybody together instead of doing by himself he would call everybody in.

KM: He would call and pule?

PK: Yeah, pule for everybody.

KM: I hear they would go out canoe, catch 'ōpelu, akule?

PK: That's when the old man was, yeah. After that they had, you know everybody would come, and eventually they would just tell 'em go home, they piling up at the place.

KM: Hmm. Were people still traveling mauka-makai in the Honokōhau that you remember? How did they come to Honokōhau?

PK: You mean from up Kalaoa?

KM: 'Ae.

PK: Kaloko?

KM: Yeah, Kaloko, Honokōhau mauka?

PK: Yeah, they would come with donkey or horse.

KM: There was a trail somewhere to come down?

PK: Yeah, they had their own trail.

KM: From Honokōhau?

PK: Everybody, yeah.

KM: That's right the ahupua'a, everyone get mauka-makai?

PK: Even here where the graveyard is, in the back there.

KM: This is the pā 'ilina over here?

PK: Hmm [pointing to graveyard at Honokōhau Nui on map].

KM: Oh, this one here, Honokōhau one.

PK: Yeah.

KM: Get trail go mauka from here?

PK: Go mauka because, when you came down Kohanaiki, you could get to it, coming down. [looking at map]

SB: There's a trail that's coming like this way behind us, actually it's this trail but I think it turns.

PK: Yeah, yeah that's it.

KM: See here on the older map again [opens Register Map Mo. 1280], it shows the old road, Ka'iliwai mā lived right at the intersection basically yeah?

PK: Yeah Ka'iliwai.

PK: George?

KM: George was John's father, yeah old man George. The trail comes out and then you have this section that cuts down here.

PK: Yeah this one here, so this road is still there though.

KM: Yes, so this road down to the Honokōhau is still there?

PK: Yeah. When they built the harbor they cut the road off, you know what I mean?

KM: Yes.

PK: But you would still have this and this [pointing to the alignments].

KM: Yes.

SB: Yeah, that parts in the park.

KM: And then this road did continue, it went out?

PK: It went all over here.

KM: Out Kohanaiki, Kalaoa?

PK: Yeah.

KM: Supposed to have gone as far as Makalawena. In some of the records I saw.

PK: Yeah it still does. It goes all the way out to what's the name of that place, Brown?

KM: Keawaiki?

PK: Yeah, Keawaiki.

KM: Yes. The interesting thing here too, you see this here [pointing to location on Register Map No. 1280] this says Kalua's house. Kalua had the 'ili of 'Elepaio mauka here.

PK: Mauka, yeah.

KM: Kalua was Kanakamaika'i's great-grandfather.

PK: Grandfather, yeah.

KM: It seems in fact on his Grant Map we see that there is a trail along this boundary here that comes down.

PK: Yeah, from his house mauka.

KM: Yes. That was how they traveled still in your time?

PK: [nodding head, yes]

KM: The old man Kanakamaika'i passed away in '61, so he was still alive when you were...

PK: Yeah, he used to ride the horse come down, yeah. From when we used to come over on our jeep, we used to come over here and watch the road you could see him with the white horse come down.

KM: For real, wow! Down this trail?

PK: The horse would stand out you know on the lava.

KM: Yes, yes oh amazing!

PK: That's how we knew he was down the pond. The old man would come every weekend, would come down go look at his piggery down there or his place. The Filipino's at that time would take care of the place down there.

KM: Padilio, you remember Padilio?

PK: Yeah, Deigo.

KM: Yeah, Deigo Padilio mā them.

PK: They related anyway, Diego's mother is family.

KM: Amazing, just all kinds of stuff.

PK: Diego, well he died anyway.

KM: Yeah.

PK: Even Kamaka, they were big among the hui.

KM: They all stayed kind of pili to one another?

PK: Kamaka was before Keanaaina, that I remember.

KM: 'Ae, that's right, yes.

PK: We had more Kamakas than Keanaainas. And the Keanaainas actually married into the Kamaka.

KM: Kamaka, that's right. When William Jr. died his wife stayed with the old man Kamaka yeah, Palakiko them up at Kalaoa?

PK: Yeah, that's what we remember.

KM: Haole's mama them?

PK: Yeah, Haole's mother. Kamaka were in Kailua, Ali'ikai where the banyan is, that was all Kamaka.

KM: Yeah.

PK: All the way to Kalaoa.

KM: Stan just had another thought too. This pond here you know now they give a name to it.

PK: They gave you the English name.

KM: Yes, what's the English name?

PK: Queen's Bath.

KM: Did you hear that when you were young?

PK: No.

KM: No. Do you remember a name for that pond?

PK: All my grandpa said, "Oia ka wai inu."

KM: "Oia ka wai inu."

PK: Yeah, that water we could drink.

KM: In the old days the way your grandpa them did, did you go swim in the same water you drank?

PK: No [gestures, you get slapped].

KM: No, pa'i [chuckling]... You divided your uses, where you drink you no haumia.

PK: Where you drink, no. Where you bathe, separate.

KM: When I mentioned to you about old tūtū Kihe and aunty Makapini, they used the same name. I'm going to say this place name and I just would like to know if you remember hearing it maybe. Kahinihini'ula?

PK: You know what, that thing, it takes me back to here.

KM: Hmm, to the Kaloko side?

PK: Because my mom told me one story about that place. Used to have one little girl that died over there.

KM: Over here?

PK: But it wasn't 'ula it was 'ula'ula they would say that was just like one legend. Every year, in March the pond supposed to turn color.

KM: 'Ae.

PK: It comes dirty. I don't know if it's true but I seen it this year and then I'm going to wait for next year.

KM: In March, you did see it this year?

PK: [nods head, yes]

KM: It's interesting because some of the old stories they say you know when the water clear, that's okay. But when the water...?

PK: Yeah.

KM: Murky, you no go in right?

PK: No, yeah especially the women.

KM: That's right because ma'i just like the mo'o may be in there so... Well tūtū Kihe and aunty Makapini said that this old pond they called it Kahinihini'ula.

PK: Kahinihini'ula.

KM: Have you heard what those kūahu or ahu, the mounds were?

PK: Not really.

KM: Modern stories yeah, about the queen or this?

PK: What I hear now and what I heard back then...

KM: Different?

PK: Yeah, it's a daily change, like the scenery, it changes.

KM: [chuckling] How poetically put though, you did that.

PK: Yeah, yeah you know what I mean.

KM: Change, just like the scenery?

PK: The change, is like the people changing and the scenery change so you accept it. But what you remember you also accept it.

KM: Yeah, that's right.

PK: Because it was back then and this is now.

KM: That's amazing! This over here, the pā ilina, you remember that? Did you come here too in this area as a youth? [pointing to the area on the kula of Kaloko and Honokōhau]

PK: Only for hunting.

KM: What did you go hunt?

PK: Pig, goat or whatever you know.

KM: Had pigs down here, still had goats when you were a child in the '40s you think?

PK: They had 'em all the way to the old airport.

KM: Oh yeah? So you folks go alualu kao like that?

PK: Yeah, mea 'ai.

KM: How about kula land up this Honokōhau?

PK: Yeah, they were all over, plenty never had to go Mauna Kea go hunting. You live in Kailua you come out your back door call your neighbor and...

KM: Holo?

PK: Over the stone wall for about an hour and you'll be back.

KM: Amazing!

PK: That's how it was. But what they did was the ranch, Greenwell he didn't want us hunting in there because of the cows that they had in there you know, you would scare them but...

KM: You folks could holo anyway? [chuckling]

PK: We went anyway!

KM: May as well.

PK: We go without their permission because we been doing this long before you came. My grandpa them the same thing.

KM: Yeah. You know what we should try to do... I should let you rest now, but we should, if you would agree, maybe I could come back and we could walk and you talk a little bit about the work that you're doing on the wall. Might be good to do that.

PK: Yeah, because you know when I did it back in the '50s nobody talked about it. We just went out, but my grandpa he talked about.

KM: With you when you were young?

PK: He would say, "what you see now, won't be later." It would be here but in a different way, not like what it is now. It would change and then for some reason he said "when you look up it's beautiful now. When your time comes you look again it won't be the same." And he was...I never know why he talked about it, now I know why when I look up you can see lights all over the place.

KM: You know it's so amazing that this...what I hear from you I've heard from other kūpuna like Maka'ai, Robert Keākealani mā, David mā you know.

PK: Yeah.

KM: Ua 'ōlelo mai nā kūpuna, "hiki mai ana ka lā loli ka 'āina."

PK: Yeah. Lilo 'oe! That's why when he said that in the '40s, I really couldn't interpret what it was.

KM: Yeah.

PK: But now you can because of the change.

KM: Is this you think good for today?

PK: Well if you...

KM: I feel maika'i. Mahalo nui...

SB: Yeah, I think, let's take a break. We have lots more time to do this.

KM: If it's okay with you, I'd love to hui hou.

PK: You know it's too bad my mom is kind of old.

KM: Poina now? Do you want us to try to sit down with mama?

PK: A'ole 'oia makemake.

KM: Aloha nō. She's ninety something now?

PK: No, she's eighty-five.

KM: Should we try to sit down with you and do you want to have any of your brothers come paha?

PK: I would like my older brother, he's the one used to work on the wall too.

KM: Do you think brother would come, talk story?

PK: I don't know, he don't want to go back anymore. He says we've been through enough.

KM: Aloha. Is there anything else that we should try and think of right now?

SB: I think that this is good for today and we'll come back. I want to talk a little more about this area in here.

KM: This area fronting the...?

SB: Yeah, 'Aimakapā.

PK: Yeah, you know all this walls and...

SB: And these walls that are coming out this way too you know.

PK: Yeah, the one's on this side of the pond.

SB: Yeah.

PK: My uncle used to say they had the opening you know, over here.

KM: Another opening on this side here?

PK: Yeah.

SB: You can see flow.

PK: Just like it goes to the other entrance, the one in the water here.

KM: Maybe this is an older mākāhā here, this one you said newer time?

PK: Yeah in newer time maybe. I told him if you look at it it's just like modern day building.

SB: Yeah, it may be that they just rebuilt the old one in a new style.

KM: Yeah.

PK: Yeah, just like the one here when they used cement.

SB: Same thing, yeah.

KM: Yeah. Using the same area but they're using new material?

PK: Yeah.

SB: Yeah.

PK: Modern, you know.

SB: And the other thing is, maybe we talk a little bit about fishing in this area and the holes for grinding the bait and all. Maybe we can discuss some of those...

PK: Yeah, you see all those pukas?

SB: Uh-hmm, yeah.

PK: That's why I was telling my nephew "someday Stan will get digging and say 'I wonder what they were doing'." We used for making palu.

KM: Palu, bait and what? You mix?

PK: Chum.

KM: Chum, what was the bait that you folks used out here before days?

PK: Right here.

KM: Right here.

PK: Wana, hā'uke'uke, ina.

KM: 'Ae, so you mixed up and then you?

PK: Yeah.

KM: When the fish come 'ono, come in?

SB: We won't get into that too in depth now, but those were some of the things that I wanted to talk about.

KM: Did you hear about a place for the turtles out here too? Out on this side, or not?

PK: [thinking] No.

KM: No, not that you remember?

PK: Nobody really talked about the turtle because they were eating the turtle.

KM: Hmm, yeah that's good. Mahalo.

PK: Had yet, they had a lot of turtles before and then it started to...

KM: Decline?

PK: When the fishermen came from outside, they came with modern...

SB: Nets, turtles get caught in the nets.

PK: Oh, not only that when they came with that bang stick.

KM: Yeah, yeah that's right oh, aloha nō. You know why too, in your old days and the kūkū mā they fish, they knew where yeah?

PK: Yeah, you would fish here today and you don't come back tomorrow. You leave it be.

SB: You let the fish come back?

PK: Let it be for one week or one month.

KM: Ho'omaha, yeah you rest?

PK: Ho'omaha, yeah. They say "mālama kēia."

KM: 'Ae, mālama kēia.

PK: Yeah, so they said leave it be and then they go someplace else. You don't fish in one area.

KM: Now they take everything, then they go next place, take everything.

PK: Now they go next day.

KM: The fish can't come back up?

PK: Yeah, it don't come back. In the old days, you used to hear a lot of that, when they see you fish in there and you come back again tomorrow...you don't come back at all. That's during my tūtū's days, they didn't like that.

KM: Yeah, well they called that ānunu yeah, when you hāpuku, you take too much pau.

PK: You only take what you going to eat, that's why I tell my grandchildren "Mālama those things because if you abuse 'em the next generation not going to have."

KM: Nele, yeah.

PK: No more for the next...

KM: Yeah, may I ask you one place name? This name here A L U L A, do you remember that name?

PK: Something short about this name.

KM: Oh yeah, oh.

PK: There's supposed to be a U.

PK: The name is Aula'ula...

KM: That's what you remember?

PK: Yeah, that's what I remember.

KM: Okay.

PK: Aula'ula...why they use this is because of the current. When rough you could see the turbulence.

KM: Oh, okay.

PK: That's why they use the Aula'ula. But you see Alula. Now like I said in the long term it will gradually go into shorter. Even my name, it was a long name now it's only Keka. We have a family that has a name similar to mine, cousins, his name is Ke, that's all.

KM: 'Ae 'oki, some families even...

PK: Mukumuku, you know they would take one part of the name, then give the rest. What they did, was just like we get the same name only you have this part, you have that and I have this. When you put it all together, it's one family.

KM: One family.

PK: But I would call you in the shorter term, not the whole name.

KM: Yeah, but jam up now the guys don't know they 'ohana. The old people knew.

PK: Yeah.

KM: That Ke is you, and you, Ka over here, and you somebody else, though was all one [chuckling].

PK: Yeah, that's how they broke up the name, to make everybody have a little short. But the full name is there but you have to have all the people to make the full name.

KM: 'Ae, that's right, then the story comes together. Mahalo! May I ask you one more? Salt, pa'akai did you folks make pa'akai down here?

PK: [shakes his head, no]

KM: No, no need?

PK: On top the pōhaku.

KM: Just the kāheka?

PK: Yeah.

KM: Natural ponding areas?

PK: Yeah, we would take water on the wall.

KM: Did you folks ever go out to Kalaoa? Or out to Maka'eo side to make salt?

PK: Not make, to gather.

KM: Gather only, so was all natural?

PK: Even down here, down the shore line all natural.

KM: 'Ae, all natural. You didn't have...?

PK: Never had, we would take our water...

KM: Uncle, a couple of weeks ago when we met, Stanley told me about this area here. I went to look and I saw the cement, mortar kind of basins that they made up. Is that a salt works that you remember hearing about? Was it working when you were young or was it before your time?

PK: [shakes head, no, indicates earlier]

KM: Before, okay. Was pau already, no one was making the pa'akai?

PK: Actually the thing died out in the '30s because they were coming in with laws.

KM: Do you remember the old man Ka'elemakule? Hearing about him at least?

PK: Solomon?

KM: Solomon's papa, John, Senior.

PK: Yeah, John.

KM: He was making salt at Maka'eo side, I was told.

PK: Yeah.

KM: And out at Mahai'ula, Kaulana, Ka'elehuluhulu.

PK: Yeah, Mahai'ula, on the south side.

KM: Did you hear who was making salt over here?

PK: [thinking] The only one I can think of is Kanakamaika'i.

KM: Kanakamaika'i.

PK: Make to sell, no.

KM: Just for the home.

PK: Home, yes.

KM: That's a big area those salt basins there. Someone was doing something for a while.

PK: Well, yeah I guess the community.

KM: Because there, it's far from the ocean you got to halihali wai or what?

PK: Actually if you look at it this thing started when the missionaries came.

KM: Yeah, later time?

PK: Yeah. Because salt was very like... [thinking] gold or money.

SB: Yeah, precious. This is the salt pan?

PK: Yeah, this one here and then the one out in Mahai'ula?

KM: 'Ae.

PK: You had the same thing.

KM: Same.

SB: And there's apparently another one on Moloka'i that's like this also.

KM: Ah, yes Kaunakakai.

PK: The one I like is the one in Kaua'i.

KM: Yeah, out Waimea, Hanapēpē.

PK: All natural.

KM: Yes. E kala mai i'au, but one more question. The heiau as an example, do you remember anyone ever naming this heiau on the side of 'Ai'opio? [Site H-2]

PK: No.

KM: Not that you remember?

PK: Not that I remember, no. In my time very few people talked about it.

KM: Yes. At one point someone was living on top of the heiau, I think. One of the Filipino guys, off the side or on the side.

PK: On the beach side.

KM: That's the one you were showing right down here, below? Pedro?

PK: Yeah.

SB: There was a woman or something living there right?

PK: Yeah, there was a... [thinking] what was that ladies name? She wasn't really living on that heiau, but she would go on it often.

KM: Not Kahalewai though, Sarah, Sarai or?

PK: No, not her. I cannot think of the ladies name. Maybe she don't want to be mentioned.

KM: That's right. [chuckling] Okay.

PK: When you mentioned Kahalewai, Kahalewai.

KM: Yeah, because she's the one where came in under Kanakamaika'i's hānai.

PK: Yeah.

KM: And then married the second husband or something was Pai. Yeah, okay...uncle mahalo nui iā oe i kou lokomaika'i.

PK: Maika'i.

KM: And what we'll do is we'll set up a time that's convenient to meet again.

PK: When you have the time or when you ready then we'll make time.

KM: Mahalo nui, aloha nō.

PK: Mahalo kēia.

Peter Keka

Kaloko-Honokōhau Oral History Program

Interview with Kepā Maly (and Stan Bond)

October 5, 2000 (Interview No. 2)

This interview was conducted as a walking tour of the restored section of the "pā loko" (fishpond wall) and mākāhā (sluice gate), of Kaloko Fishpond; and visit to the Awanuka section of the coast, fronting Kaloko. (See Figure 1 for approximate locations of selected sites referenced during the interview.)

KM: It's October 5th, 2000, about 8:15 a.m., we're back out with Mr. Peter Keka. This is the second in a series of interviews that we've been doing about your recollections as a youth what you've heard about the Kaloko-Honokōhau area. And particularly today, we're going to be out walking along some of this kuapā that you've been, with your kōkua (helpers), working on to restore. It's beautiful! You know I had aunty Malaea Keanaaina and uncle Sam down on Monday and they were just so impressed. They thought the work was so beautiful.

PK: Well, after not seeing it for fifty years or the amount of years they've been here, and you see it the way it is now, I know everybody want to get into it.

KM: 'Ae, yeah. You're doing an awesome job. Is kuapā the term that you would use for this kind of pā, fishpond wall?

PK: You can go that route, but actually what they would rather...like ordinary people would call it pā loko.

KM: Pā loko?

PK: Yeah.

KM: We're on the edge just having left where the land sort of is and out upon part of this pā loko now. And today you've got there's some of the park archaeologist here. What are they doing here?

PK: What we looking for is the original footage that had been placed in ancient times, but it's pretty hard to predict.